

# American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

JAN.,

1864.



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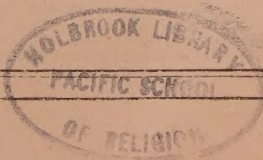
For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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V. 8  
1864

# CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation, the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.



# American Missionary.

(MAGAZINE.)

Vol. VIII.

JANUARY, 1864.

No. 1.

AMERICAN MISSIONARY ASSOCIATION.

## AFRICA.

Letter from Rev. G. P. Claffin.

MO. TAPPAN, Sept. 28th, 1863.

GBEA BUNGO, an old chief and witness for the mission, when the place for this station was obtained, died on the eighteenth of this month. Though this was not his own country, yet he was a man of influence, and of late he has made his influence felt, by laboring for the suppression of war, and the establishment of peace in the country; and he has not labored in vain. Of this I have been a witness, as I have traveled with him many miles, in different directions, through the narrow winding roads of the natives, to endeavor to effect a reconciliation between offended and warring divisions of the people. Perhaps his death was hastened by exposure and over-exertion in his long walks at the beginning of the rains. The subject of effecting peace in all the country was his favorite theme. He referred to it often when prostrated upon his bed of sickness, and even a few hours before his death, gave some directions for promoting peace between two adjoining warring countries.

He was a friend to the mission, and sometimes by his influence, shielded it from intrusion, and always appeared desirous to promote its interest. Years since, he set apart a lot of land, adjoining his town, for the mission to occupy, if at some future time they should desire it. He usually observed the Sabbath, when at home, and often when abroad, declining to talk palavers, or journey on that day. He always attended meeting whenever I preached in his town, and often appeared devotional; yet he never left his heathen sacrifices, medicines, customs, etc. But I am told that on his death-bed, during the last few days of his life, he frequently uttered a short prayer to God, praying for forgiveness for

Christ's sake. It may be that the truth he so often heard from the missionaries, at length led him to accept of the Saviour God has provided.

At this station we feel his loss, especially as his office as "witness for the mission" made him the mediator, if one should be needed, between us and the people of the country. If we thought our landlord did not properly protect us, and care for us according to the duties of landlords in this country, we were to tell Gbea Bungo. If, on the other hand, our landlord thought we intruded upon him, he was to tell Gbea Bungo, and thus have the matter properly adjusted. But his work on earth is done. We esteemed him when living, and with the country we sorrow for his death.

Letter from S. J. Whiton.

GOOD HOPE, SHERBRO, }  
W. AFRICA, Oct. 8th, 1863. }

ANOTHER month has passed away, and the affairs of the mission remain in nearly the same condition. God has not permitted us to see much of the fruit of our labors, yet in many respects the work seems to me cheering. Our meetings are quite well attended, and those who come listen with deep attention. The native church-members are active in the prayer-meeting, and appear to walk consistently. Their prayers and exhortations breathe a spirit of child-like trust in God. I am often struck with the earnestness with which they pray for the poor heathen around, and for the missionaries, that we may be kept from sickness, and have patience to bear with their faults. It is our earnest cry to God, that

there may be a glorious outpouring of the Holy Spirit upon this people.

Both Mrs. Whiton and myself have suffered considerably from fever, but are now quite well, and very happy in our work.

On account of the rains, sickness, and need of help here, during Mrs. Mair's temporary absence at Shingy, we have not yet been able to go to Avery; but I hope to leave for that station *very soon*. It seems important that that interesting field should be occupied at once. I expect to preach at the Mission house each Sabbath morning, and in the afternoon go to Mahno, and speak through an interpreter. I hope to organize a Sabbath-school, and also to gather some native children for an hour or two each day, and teach them English. This, with the care of our four mission children, the general oversight of the station, and occasional preaching tours to the country towns around, will form our work. Both the Mendi and Sherbro languages are spoken at Avery, though the latter predominates.

While here at Good Hope we find a plenty to do. It is an interesting work to visit the heathen towns around, and tell the "story of the cross." Last Sabbath I preached in our little chapel, but a week ago I went to Kelah, a native village some three miles away. William Tucker accompanied me as interpreter. Near where we landed stands a large cotton-tree, where the poor heathen, but a few years ago, used to offer sacrifices to the devil. The chief summoned his people, and soon they began to gather round me as I stood in front of one of the mud-walled, palm-thatched country houses. It was an interesting scene. Some sat on rough seats, some stood, and others crouched in the shade of a large mango-tree. I read part of a chapter and prayed in English, and then spoke for twenty minutes about Christ and the way to be saved, stopping every few words to have it interpreted into Sherbro. Mr. Tucker closed with a prayer in Sherbro, and we returned to Good Hope in season for the Sabbath-school, praying that the words spoken

might be sent home to the hearts of the heathen who heard. This is but a sample of much of our missionary work.

The country is still in a very disturbed state; though the war on the Boom is at present suspended, and efforts are being made for peace. I met Lewis Tucker, chief of Sea Bar, a few days ago, at Camba. He is a brother of the Tuckers at Gbappa. He is one of the Boom chiefs, yet he is on the side of the Gallinas people. He has been compelled to flee from his towns, and really desires peace. Owing to his influence, the Gallina war parties have evacuated Yandahoo and the other captured towns, and returned home. He showed me a letter signed by thirteen Gallinas chiefs and one queen, addressed to Prince Mannah, expressing a desire for peace. The proposition is, to drop the matter, just as it stands, neither party paying damages. If the Boom chiefs consent, the war will cease; if not, it will be carried on with more vigor. Three messengers from Prince Mannah await the decision of the Tuckers. The trade of the country is seriously disarranged, but missionary operations have not been particularly retarded.

I hope you will send me such instructions, from time to time, as you deem necessary. There is an excellent spirit of harmony and brotherly love existing among our missionaries, and I am determined that it shall never be broken on my part. You will allow me to say that I fear that some of us are too prone to look on the dark side of the African work, and hardly expect souls to be converted. I suppose it is a natural feeling to those who have long toiled here, and so often seen those for whom they had the highest hopes fall away. Yet I can not feel that God would send me to Africa, and not give me souls as seals of my labors. If we do not expect God to revive his work here, he will not be likely to do so.

There is no boat-shed or school-room at Avery, and I think an appropriation for a country house, to be used for chapel and school, is much needed. I find the prospects here much brighter than I expected.



I trust you will be able to send out some one to take Brother Claflin's place when he goes home, January first. I hope you will be able to send out a business agent soon. Yours, in the work of missions.

### GABOON MISSION.

MR. WALKER, a missionary of the "A. B. C. F. M. at Gaboon, writes as follows:

"The general conduct of our professing Christians is as correct as we have ever anticipated that it would be; but to say that it is up to the laws of Christ's kingdom would be to say what is not true. Heathenism is the same here that it was in the days of Paul in all its essential features. . . . Should you come here and examine them, you might wonder why we receive persons to the church with so little knowledge. . . . A person may be converted and love the Lord Jesus, and pray with the spirit and with the understanding, and not be able to answer many questions about the personality or operations of the Holy Ghost. Long years of perversion have so darkened the moral sense of the people here, that they find excuses for obliquities that are painful to us."

What is true of the converted heathen in Africa is true of the converted slaves in the United States. We must make all proper allowances and be patient, and also be persevering in labor.

We are glad to learn of the safe arrival of Mr. and Mrs. Bushnell and Miss Green at Baraka, August 22d.

### BRITISH HELP TO MISSIONS IN AFRICA.

It is pleasant to give the following, so creditable to British policy in another quarter of the globe:

"You are probably not fully aware of what Lord Palmerston has done by his policy on the West Coast. Were he not in power, I could say a great deal more than, for fear of being set down as a 'toady,' I dare do now. Mr. Wilson, an American missionary, who has written the best book I have seen on the West Coast, says, that had it not been for his policy, Africa, as yet, had scarcely been accessible to missionary labor. By means of the security which our squadron imparted, over twenty missions have been established, twenty dialects reduced to writing, and twelve thousand communicants have been received by the different churches. Education is imparted to thousands of the young, and good influences are spreading inland. Lawful commerce has been increased from £20,000 annually to between £2,000,000 and £3,000,000, and more tonnage is employed in carrying it

than ever was engaged in the slave-trade, even in its palmiest days."—*Christian World*.

### EMANCIPATION IN THE DUTCH COLONIES.

ABOUT a year ago the States General of Holland passed a law emancipating the slaves of Surinam, which went into effect on the 13th of July last.

The slaves of the colony formed a large majority of the population, numbering about forty-five thousand persons, in an aggregate population of sixty-one thousand. More than one half the negroes belong to the Moravian Church, the missionaries of which publish in the papers of their denomination some interesting information on this important event, and especially on the spirit in which the slaves received the news of their approaching liberty.

The Rev. Mr. Jansa, one of the oldest and most experienced missionaries of the colony, says:

"The intelligence of the speedy emancipation of the negroes naturally awakens in me, who have been so long in this colony, most heartfelt joy. Having been requested by several planters to make known to their slaves the proclamation of the Governor and the emancipation law, I did so. They assembled, neatly dressed, in the church, and I tried to explain every thing to them, getting them to repeat aloud all that I said, so that there might be no misunderstanding. The joy and praise of the poor negro were touching. They had previously heard, but refused to believe the news, saying: 'The whites have deceived us so often!' But now that I made known the truth, and told them, 'It is really so, our Saviour has influenced the king and his counselors to set you free on the first of July, 1863,' they doubted no longer. Big tears of joy rolled down their black cheeks, and with jubilee joy they exclaimed: 'Our dear teacher tells us; we believe it—we shall be free! What our mothers heard of ere we were born, that is now come to pass, that we will see! Thanks, thanks unto God!'"

After Mr. Jansa had proclaimed the coming emancipation on a number of plantations, fifteen of the native assistants of the missionaries went to the citizen captain (chief magistrate of the district) and begged him to thank the governor and the king, in the name of all the plantations of this district; they added that so long as they should continue to be slaves they would show themselves diligent and obedient, and would endeavor to prove that the liberty promised them should not be abused; and that when they were free, they would earn their bread and support their families faithfully; finally, they asked permission to send their children at once to school.

It appears, by a letter to the editor of the *British and Foreign Anti-Slavery Reporter*, published in the November 2d, 1863, number of that periodical, that pro-slavery re-

actionists in Surinam and in Holland have endeavored to make the multitude believe that the negroes have proved themselves unfit for freedom, but nearly three months have now elapsed and the friends of the negro have every reason to be satisfied with their general conduct. Misunderstanding on their part, and unjust treatment on the other side, have caused trouble, but recent letters show that the negroes are now willing to make contracts with their late masters, and that the transition has been effected with but slight difficulties. \*

### NESTORIANS.

"THE influence of the mission," says Dr. Perkins, "upon the condition and morals of the people, has been most salutary. They have readily imbibed the spirit of Christian civilization, and faithfully observed all the precepts of the Gospel. The influence of spiritual religion upon the pupils and their friends is manifest in all their daily walks in life, and their example is making a deep impression on those who have not yet been made objects of religious instruction. The schools that have been organized in the villages now help to support themselves, the mission having made it a rule to furnish no teacher except in new villages, where a part of the support was not assumed by the people. In the year 1861, upward of five hundred dollars were contributed for the support of missions. The number of pupils in all the schools in 1840 was about five hundred. From 1851 to 1860 the number averaged from eleven to twelve hundred, rising, in 1859, to fifteen hundred. In 1860 there were eleven hundred and twenty-nine pupils."

### CHINA.

SIR FREDERICK BRUCE, British Minister to China, and Lord Russell agree, first, in pronouncing Protestant missions in China a failure; secondly, in declaring that Chinese Protestant converts will make no sacrifices for their faith; and, thirdly, that the British government ought studiously to guard against its being believed by the Chinese authorities that Protestant missionaries lie under its protection.

Have Protestant missions in China been a failure? We answer without hesitation, No. China has been open to the Protestant missionary for little more than a quarter of a century. The millions of China have not been converted, nor can we allege that there has been any general movement

of the population toward Christianity. But it is a common experience of missionaries that the sowing of the good seed may be carried on for many years with scarcely perceptible result, and that then suddenly after the command to "wait on the Lord" to be of good courage and *wait on the Lord*," has been long faithfully obeyed, the missionary lifts up his eyes and sees the fields white unto harvest. How long did the missionaries in the South Sea Islands toil in heaviness of heart? How long did they wait and watch and weep? How often did Satan whisper in their ears that the whole thing was a failure? and how often was their own weakness ready to accept the devil's lie? But the Lord had not forgotten to be gracious, and when the blessing came, it came not in scattered drops but in rejoicing summer showers, in rich effusion from the opened windows of heaven. And now those remote islands in the sea are temples of the Lord, the voice of prayer and praise rising from them Sabbath after Sabbath, mingling with the great psalm of the ocean-waves, and ascending toward the throne of God. Who can tell whether, in the infinitely wise but inscrutably mysterious providence of God, a like future may await China? Who will dare to say that, because the land is still almost wholly given to idolatry, the day may not suddenly dawn when the Chinese will throw their idols to the moles and to the bats, and say one unto another: Know the Lord. If not a score of Chinese had professed the faith in Christ, owing to the ministrations of Protestant missionaries, it would nevertheless have been presumptuous in any man to say that Protestant missions to China had proved a failure.

But Sir Frederick Bruce's sweeping and contemptuous assertion is not carried over by the present facts of the case. The Protestant missions to China have not been a failure.

The Rev. Dr. Legge, missionary at Hong Kong, states enough from his personal experience to prove that they have been as successful as could have been reasonably expected.

Mr. Donald Matheson, whose name is a guarantee of thorough acquaintance with the Chinese questions, strongly corroborates, in a letter addressed by him to the *Weekly Review*, the view taken by Dr. Legge.

Chinese Christians do make sacrifices and endure persecutions. Protestant Christianity is already sown in China in the blood of martyrs.—*Missionary Advocate*.



## INDIA.

In the Baptist *Missionary Herald* of October, 1863, is an article by Dr. Duff, taken from the *Free Church Record* on "The Final Severance of the British Government from Indian idolatry and Superstition." For a series of years, and in many ways, he says, the British government protected, upheld, and honored the revolting systems of Mohammedanism and Hinduism. But, thanks to Wilberforce and Poynder, and their able and indefatigable coadjutors, the British nation was at last aroused to a due sense of the folly and iniquity of all such active interference. In 1832 the present Lord Gleneig, then Charles Grant, and President of the Board of Control, sent to India a memorable dispatch on the whole subject, one of the noblest ever penned. It was neglected by the local authorities in India. At length, however, the patience of the Christian public began to be exhausted; agitation was renewed; public meetings were held, and petitions and memorials were addressed to the British Parliament.

Link after link of the odious connection was broken—after evasive, slow, and grumbling conduct, and indefatigable efforts of philanthropists to counteract them—until now it is with gratitude to the God of providence, says Dr. Duff, that we are enabled to announce that, so far as Indian legislation is concerned, the *very last link* of the vast, and apparently adamant chain has recently been shivered to atoms, and the untoward and ill-omened alliance which resisted and seemingly defied the pertinacious, life-long assaults of Poynder, the thunder and the lightning of the eloquence of Wilberforce, and the grandly majestic state-papers of Charles Grant, will wholly vanish from the stage of existence, and be forever buried with 'the wreck of things that were.' "

The labors of these excellent men, crowned as they are at last with victory, remind us of the persevering efforts of the anti-slavery body in this country, which are to result in a similar triumph. The closing remark of Dr. Duff must be consoling not only to the philanthropists of England, but to the philanthropists of our own country and the world. He says:

"A new cause of thankfulness, verily, to the God of providence, who, though sitting behind these elements, and apparently incognizant of human affairs, is, nevertheless, watching over, aiding, controlling, and directing them all to-

ward the accomplishment of his own infinitely wise and gracious designs! A fresh ground, too, of encouragement and hope of all who, under the cloud and tempest of frowns and opposition, have to fight the battles of humanity and truth; that, however often defeated, or long slumbering in the sepulcher, to them, or their successors, the final glorious victory is sure." \*

## BLACK TROOPS IN THE COTTON STATES.

WE have been exceedingly interested in reading in the *Times* of this city, of November twenty-eighth, a letter from its correspondent in Louisiana, respecting the government plantation system, and the course pursued by Adjutant-General Thomas. He addressed the soldiers at Goodrich's Landing, La., soon after his arrival, a few weeks since, at the request of several of the officers; and not wishing to lose the opportunity to impress upon all classes of people correct ideas of the actual state of affairs in the district, he requested the planters to come themselves, and bring with them their negroes, that he might speak to one and all at the same time. Sunday morning, at eleven o'clock, was fixed as the hour of meeting. Never before were so many free unarmed people collected together in the parish, and never, in this State, one thousandth part as many for such a purpose.

Before nine o'clock, in the large space in front of the Goodrich House, the negroes began to assemble—men, women, and children—dressed in their best, and some of them in most fantastic attire. At ten o'clock an old colored man marshaled the juvenile school in front of the house, the girls first, and the boys next. The teacher carried in one hand a walking-cane, and in the other a spelling-book. After he had dressed them to the right he made them spell down the first column of two-syllable words in the spelling-book. When it is considered that none of them had ever seen a book until a few weeks ago, their proficiency was more than creditable. They were perfectly orderly, prompt to answer, and evidently interested. General Thomas addressed a few words to them, and by the time he had finished, the col-

ored soldiers began to appear in the distance.

The soldiers were soon massed in front of the piazza, and after the singing of a hymn, prayer was offered by the Rev. Mr. Simmone, one of the Commissioners, during which the negroes all fell, with one accord, on their knees. The General is fifty-nine years of age, and his hair is nearly white. His voice is clear and loud, and was easily heard by every one of the crowd of nearly four thousand, who listened to him. Every look marked the soldier, and every word the lover of his country and humanity. He addressed the soldiers, the officers, the planters, and the laborers, successively, in a very appropriate manner, and we regret that we have space only for a brief synopsis:

He contrasted the condition of the soldier with their situation last spring when they were in bondage. Now, said he, you are free! Prejudices have vanished in a most wonderful manner, and to none is this so much due as to the black soldiers themselves, and to their officers, whom I thank for the skill displayed in bringing the soldiers, in so short a period, to the truly admirable state of discipline which I observe among you. Colored soldiers have behaved bravely whenever they have met the enemy. The Inspector-General of this army told me that one regiment of colored troops at Corinth was equal to any regiment in the whole army. . . You have none who possess or assume the right to crush or oppress you. . . The eyes of the North are upon you. I know you can make good soldiers, for you have proved it on several occasions.

General Thomas then addressed the officers. He said:

You are working out, under God, the salvation of this nation. Providence has decreed that the black men of this country should be soldiers, and you might as well try to dam up the waters of the noble river flowing at our feet as to oppose this, the fixed decree of God. You are not only to drill your men and make them good soldiers; you are to elevate and improve their minds, spur their ambition, make them feel, as well as tell them that they are men, and have as much right to hold up their heads in the light of day as you yourselves. The shadow of a great crime has rested

upon them for ages. Let us try to redeem our humanity.

General Thomas then addressed the planters, exhorting them to deal honestly with the hands. "You must do so," said he, "and pay them punctually; furnish them with schools, and encourage them going to church." He then addressed the laborers, recommending industry, sobriety and faithfulness. He spoke also to the fathers and mothers on the sacredness of the marriage relation, and the treatment of their children; and concluded in these words:

"ABOVE all, trust in God, whose power has led you out of the dark valley of slavery into the pure sunlight of freedom, and whose boundless love is ready to do so much more for you and for us all, that no heart can conceive and no mind measure his beneficent care. Carry your sorrows and your sins to the foot of the cross, and in your hour of need and anguish call on the blessed Saviour for comfort and protection, for he will never fail to answer the prayer of a humble and a contrite heart. Your religious instincts are strong and controlling. Give them full rein. Do your whole duty to each other and live in the fear and love of that God who reigns over all, and who, at the last day, will judge you and me and all of us, and give every one his just and exact reward."

Thus ended two hours full of interest. No words can convey an idea of the impressiveness and solemnity of the scene. The General was listened to with the greatest attention and respect. After he had finished, a hymn was sung, and then the colored preacher of the district gave a few words of exhortation. This highly respected officer was a slaveholder when the rebellion broke out, but, says the *Cincinnati Christian Press*:

"General Thomas seems to have undergone a revolution almost as great as the nation itself. . . He never grows weary in talking of what it is proposed to do for the Freedmen. . . He thinks there will be over fifty thousand within his department for whom provision must be made during the winter, and he expresses an assurance that he will be able to secure comfortable quarters for all. But it will remain with the several churches and benevolent institutions of the land to supply their literary and religious wants."

"The General expresses his most earnest desire that ministers and teachers may be immediately sent into his department in numbers sufficient to meet the needs of the freedmen."



cient to meet the demand, which it is evident must amount to more than any one denomination can send. In aid of this movement, he authorizes me to say to all ministers and teachers who contemplate entering upon mission work among the Freedmen, that *free transportation*, rations, and to the extent of his ability, also, comfortable quarters will be supplied to them within his department. These are all the facilities that could be expected or desired." \*

Letter from Mrs. J. N. Coan.

NORFOLK, VA., Nov. 28th, 1863.

PERHAPS you would like to know something of the amount of clothing distributed by me since I came here. When I last wrote you I was in school, but was soon taken sick, and for a week could not go out at all. We had some new teachers, and since then I have found work enough out of school, as you will judge, when I tell you that in one week I had over six hundred applications for clothing. Of course I could not supply one third of them with any thing at all. But must talk with each one, listen to the story of their wants, and answer their many questions, as, "When will you have more?" "What day shall we *draw* clothes?" etc., etc. A great many get the idea that the clothing is sent here by the Government, and that they are to draw it as they do their rations.

To all these I have to explain that the clothing is sent by the friends at the North, and it is only intended for those who are suffering, and who can not possibly take care of themselves. Some murmur at this, and say, "Why, others get them when they do not need them as much as I;" while many appreciate it and say: "Well, I am needy, but I know that many are far worse off than I, and I will try to do for myself." This is a great item in our work, to make them feel that they must depend upon their own exertions, and thus shut the mouths of their enemies against the cry: "They can't take care of themselves." But they can do it, and are now doing it as far as they have the means. Still there are a great number of women with large families of children (without husbands) who must be helped or suffer.

Then new ones are all the time coming in from slavery. A woman came to me with eight children, not long since, right from Secesh. And such a looking set you never saw; they were partially covered with rags tied on with strings, and not enough of these to cover their nakedness.

Last week a company of colored soldiers went out about thirty miles after guerrillas; they succeeded in taking the Major of the band, and also brought away with them about five hundred slaves, whole families of eight and ten, right from the plantations.\* These are very destitute and are to be provided with homes and comforts. My husband has been busy all day finding them places to stay, and has located forty-three of them in one house owned by a secesh. To a man and his wife with eight children he gave the front parlor, and they seemed perfectly delighted with their good fortune. The father is a smart, likely man, who, last Wednesday, was a "slave chattel," did not own himself; on Friday he was made Uncle Sam's free man, and enlisted into the Government service, a change which he seems to appreciate most fully.

I often ask: "Will the North meet this great demand upon their *charities*?" Are they ready (through those they have sent here) to supply the wants of these suffering ones? If they could see them as we do, they would be able to realize it, as they can not now. I have distributed since the fifth day of October more than eight hundred articles of clothing, and fitted some three hundred women and children to shoes. But the last week have sent more than one hundred away, with the old story: "Nothing to give." Our boxes and barrels are empty, and we must wait till our Northern friends clean out their closets and attics again, unless they are constrain-

\* In the N. Y. *Daily Tribune* of December third is an interesting account of the expedition under Col. Draper, the capture of the guerrilla chief, Major Burroughs, (formerly a clergyman in North-Carolina,) and the voluntary stampede of the slaves with the colored troops, whose conduct was admirable.

ed to feel that, of these poor ragged, destitute ones, Christ will say: "Inasmuch as ye done it to one of the least of these, ye done it to me." And thus they may be influenced to give the dress or quilt (which, in view of the hard times, they would wear a little longer) to cover the nakedness of these suffering ones, and thereby be made to feel that "it is more blessed to give than to receive."

During the last week we have taken possession of another house, as our family had outgrown the first. This we now occupy belonged to a man who ran the blockade to Richmond a few weeks ago. It is next door to the one occupied by the rest of the family, and seems quite home-like. Nearly all of the furniture was left, including the carpets and beds.

It is impossible to describe the anger of the secesh neighbors, to think that "these detestable nigger-teachers" should occupy the house of their friend, Mrs. Jones, and walk on her tapestry carpets, and drink out of her china cups. But thanks to Uncle Sam and our good Gen. Barnes, "military necessity" is quite a convenient thing sometimes. We are, however, minus some articles, such as sheets, blankets, knives, and spoons, which things have been spirited away by the dear friends of the absent lady as keepsakes. However, our efficient Provost-Marshal, Major Smith, (who, by the way, is the "right man in the right place,") is on their track, and possibly may find them yet.

This Mr. Jones left on the premises two of his slaves, one a likely man of forty-two years; the other an old woman, who was their cook, but is now very infirm. She is all alone, her children dead or sold away; still she is happy and very thankful for this day of freedom. We have given her permission to stay in her little room as a relic of the "peculiar institution."

We have much to be thankful for; above all, that the lions' mouths are shut, so that, although they may growl and gnash their teeth against us, we can lie down and rise up without fear, for their rage is restrained

by the iron arm of law; and a still stronger arm is spread out for our protection, giving us a double security in the promise that "those that trust in the Lord shall be kept in perfect peace." Thus are we made to dwell securely in the midst of our enemies.

### KAREN CONVERTS.

The following extract is taken from the *Missionary Magazine* of the American Baptist Missionary Union of November, 1863:

#### Character of the Converts.

They exhibit a sweetness and simplicity of faith unsurpassed in any land. They manifest constancy, even up to the ultimate tests. And yet they are children, liable, as we now see too plainly, to be led away by error even in its grossest and most fantastical forms. It is because they feel their own deficiencies, that they look up with only too much confidence and respect to the white teacher. It is most touching to see them, after vegetating contentedly in ignorance for centuries, thoroughly alive to the importance of knowledge. If there is a people anywhere eager to learn it is the Karens. They come down to Kemendine, sometimes hundreds of miles, on foot, not to make money, but to study. No other motive would lead a Karen to leave his native jungle or mountain, and take up his abode in the city. I wish you could see Dr. Binney's sixty-two bare-footed, bare-legged students of theology. They are all crowded together into a building (one-story) somewhat longer than the gymnasium on Newton Hill, otherwise of about the same dimensions. They probably do not taste of meat once a week. Their food consists mainly of paddy, which they pound out for themselves. Lately they have enjoyed quite a luxury in the small, wormy, half-ripe mangoes that fall from the trees in the compound. They submit to all this cheerfully, and dig like good fellows, for the sake of knowledge—not a knowledge of the English language, to prepare them for lucrative clerkships, but for the rudiments of a common school education and the ability to read understandingly and expound to their countrymen the Karen Bible.

### NATIONAL FREEDMAN'S RELIEF ASSOCIATION.

This Association, which has recently held its first anniversary, reports that, "the success of this first year's experiment, while not equaling the hopes of the most sanguine, has been such as greatly to cheer us, and to encourage us to perseverance, and to redouble our efforts. There are over three thousand under instruction at Port Royal and the islands on the coast, many of whom show great proficiency. Fifteen



thousand acres were planted in cotton and other crops, while each family of laborers cultivated, in addition, its own patch of corn and vegetables. Large crops of corn, peas, etc., have been raised, sufficient to feed the laborers until the next harvest. Total receipts of cotton and other merchandise from Port Royal, South-Carolina, from February, 1862, to January, 1863, \$726,984.10; total disbursements, \$304,664.68. They have received 91,834 garments, large donations of provisions and other merchandise, and \$6089 in cash.

"One paramount object of the Association, as expressed in the resolutions adopted at the initiatory meeting, is to render the freed people who may come within their sphere, so far as possible, self-reliant, self-supporting members of society, and with this view they wish to discourage the distribution of supplies as free gifts. The Association proposed to furnish one cabin on each plantation, with a window, a small pine table, a tin wash-bowl, soap, towels, bed-clothes, and a small looking-glass, to serve as a model for others, to excite the ambition and increase the wants of all. The Association has under consideration the establishment of a retail store at Beaufort, South-Carolina."—*African Repository*.

#### ABOLITION OF SLAVERY AMONG THE CHEROKEES.

THE Cherokee Legislature, at its late session, revoked the ordinance of secession and the treaty with the rebel government, passed by a former Legislature. An act was passed deposing from office all Cherokees disloyal to the Government of the United States, and declaring them forever thereafter incompetent to hold any office. A resolution was passed asking the President to extend to the nation the offer of compensated emancipation. At the same time a bill became a law unconditionally abolishing slavery. It is understood that another law was passed, declaring all persons born in the Cherokee Territory citizens of the nation. This, of course, includes persons of African descent as well as whites.—*African Repository*.

#### THE FRIENDS' ASSOCIATION.

WE rejoice to learn from the *Friends' Review* that an association has been formed at Philadelphia for the relief of colored freedmen. The officers are men of respectability, residing in Pennsylvania, Delaware, and New-Jersey. An earnest appeal to Friends has been published. It concludes as follows:

"We have been deploring slavery, but could never devise any feasible means for its extinction. Providence, in punishing the cruelty of the oppressor, is also letting the oppressed go

free; and it is now for us to prove the value of our often reiterated expressions of sympathy, by entering at once heartily into this field of labor which lies so manifest before us."

Many of the Friends are wealthy, liberal, and energetic, and we feel assured that this highly respectable denomination, if once aroused to action in the premises, will pour in their contributions with an unsparing hand. Already much has been done by them in affording aid to the freedmen.

P. S.—Since writing the above, we have received a letter from one of the officers of the Association, in which it is stated that about eighteen thousand dollars are already collected; that they are making three thousand garments; have sent to Vicksburgh two boxes of clothing to be distributed, and the writer has gone to the Mississippi, "to ascertain clearly what to do and how best to do it." Another member of the Board is to visit Norfolk and Yorktown, to superintend a school to be established in that region. Verily our friends are moving in earnest. May their example enkindle emulation throughout the whole country! \*

#### MISSIONARY PRIVATIONS.

I HAVE seen more phases of this life than often falls to the lot of one my age, and hence feel entitled to speak with a little freedom on this head. I have seen some very bright and some very dark days. I have been at times joyous in hope, and again I have had to hope against hope. I have known both sickness and health, prosperity and adversity. I have had the happiest of homes, and again I have wandered, not having any certain dwelling-place. I have also seen much of the missionary life of others, both in our mission and neighboring ones. I have seen and talked with men who have been missionaries in India for twenty, twenty-five, and thirty years, and have heard them recount their labors and their trials from the beginning. I know what missionary life and labor is in all parts of India, from Peshawur to Ceylon, and my deliberate conviction is, that the peculiar trials of the missionary are not worth mentioning. There are thousands of men and women in the country who have done precisely the same thing, left home and friends for money; and surely we should not think it a great thing to do as much for Christ and the souls of men. Our privations here are many, it is true; but by that admirable law of compensation which runs through all nature, we find that where we lose one comfort we gain another.—*Rev. J. M. Thoburn in Miss. Advocate*.

# American Missionary.

NEW-YORK, JANUARY, 1864.

## SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

## NEW-YEAR'S DAY.

THE ancients represented Time with wings, not running but flying. The Psalmist said, when alluding to the brevity of human life: "It is soon cut off, and we fly away." Time, we all know, is fleeting, and our lives short. The places that now know us will soon know us no more. We have here no continuing city nor abiding-place. We feel these truths often during our earthly pilgrimage, especially at the close of an old and at the beginning of a new year. They touch each other, and both remind us of the flight of time and the uncertainty of human life. To the serious mind it is a day for reflection.

Let us then look back upon the events of the past year, and see what cause we have for penitence as well as for thanksgiving; let us also, as we enter upon the untried scenes of a new year, make a new consecration of ourselves, our time, our influence, and our property, to the cause of Christ and humanity.

The past year has been long to those who have lain on beds of sickness; to those who have watched around the couches of the sick; to those who by hard daily toil have gained but a scanty subsistence, and to those who have been weary and heavy-laden, from whatever cause. It has been long to the young, impatiently anticipating increased years and new gratifications. It has been long to the prisoner, to the soldier in camps, in fortresses, and in hospitals; to those who have led our forces, and to those who have, with anxious care, administered the affairs of State. It has been long—very

long—to the poor slave, to the freedman who has worked for government for inadequate wages, and also to his destitute wife and starving children. Hope deferred has made their hearts sick, and they have been ready to exclaim: "How long, O Lord! holy and true, dost not thou judge and avenge our blood?"

But the past year has been short to the enterprising, to the successful, to the benevolent, and especially to the active Christian. He sees bows of promise spanning the heavens. Revolving events incite him to new efforts. When faint, he is still pursuing. He toils not as those without hope. He presses forward to the mark for the prize set before him. He hopes, and is not afraid. He trusts, and is not desolate. God be thanked for such a temperament, for faith in his promises, and for the gift of the Holy Spirit.

Now it is well, both for the desponding and the sanguine—indeed for all—to look back upon the past year, and weep over lost opportunities, mourn over our sins, lament that we have done no more for Christ and our fellow-men, while we desire greater devotedness to the cause of humanity and the claims of the living God. Let us also be grateful for mercies, for privileges, for ability and opportunity to labor for the good of our fellow-men, and the upbuilding of the Redeemer's kingdom. May God forgive us for neglects and shortcomings, give us grateful hearts for all the good he has enabled us to achieve, and inspire us with holy determination and true courage in view of the future.

"The field is the world." No one need be idle or unhappy. Christ is our leader. A Christian is one of his flock. The Good Shepherd leads and beckons us onward. Let us follow him. And at the commencement of a new year, let us, instead of forming new resolutions, enter upon prompt and efficient action, ever remembering that we are not our own; that our lives, our property, our influence—all we have and are—belong to God, and that we are his stewards.



He says to each one of us: "Go, work to-day in my vineyard." Christian, be up and doing!

"Count that day lost whose low-descending sun Views from thy hand no worthy action done."

We tender to all associated with us in the work of Foreign and Home Missions or other benevolent labor; to all who have contributed or who purpose contributing to sustain our missionaries and teachers; to all who pray for their success; to all who are devising or executing plans for the relief of the poor freedman; to all our readers who love God and the souls of their fellow-men—the congratulations of the season, with our best wishes for their temporal and spiritual welfare. Let us pray with new earnestness and faith; let us labor with increased spirit and devotedness in the vineyard of our Lord. Let us dedicate our spared lives anew to his service, laying our bodies upon his altar, and consecrating our lives afresh to the great and glorious cause of evangelizing the world. \*

#### WEEK OF SPECIAL PRAYER.

January 3—10, 1864.

THE Evangelical Alliance, England, affectionately invite Christians of all lands to again observe a week of special and united prayer. They say that for the last four years, in almost every quarter of the globe, Christians have met to present thanksgiving to God, and plead with him for blessings on the Church and the world. They who have watched the progress of God's providence acknowledge that these years have been remarkable for the very blessings sought for—namely, the manifestation of the power of the Holy Spirit in religious awakening and revival; the progress of the Gospel; the emancipation of slaves; the shaking of papal and pagan powers; the Christian activity that has carried the Gospel to the neglected of our great cities; and the triumph of truth over various forms of error. Christians are therefore invited again to unite in such prayer.

The following topics are suggested as suitable for a place in the successive days:

SUNDAY, JAN. 3.—Sermons: The Work of the

Holy Spirit, and our Lord's Words on Agreement in Prayer.

MONDAY, JAN. 4.—Penitential Confession of Sin, and the Acknowledgment of Personal, Social, and National Blessings, with Supplications for Mercy, through the Atonement of our Saviour Jesus Christ.

TUESDAY, JAN. 5.—For the Conversion of the Ungodly; for the Success of Missions to Jews and Gentiles, and for a Divine Blessing on efforts to Evangelize the Unconverted.

WEDNESDAY, JAN. 6.—For the Christian Church and Ministry; for Sunday-Schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity, and Holiness.

THURSDAY, JAN. 7.—For the Afflicted and Oppressed; that Slavery may be abolished, that Persecution may cease, and that Christian Love may expand to the comfort and relief of the destitute in all lands.

FRIDAY, JAN. 8.—For Nations; for All who are in Authority; for the Cessation of War; for the Prevalence of Peace, and for the Holy Observance of the Sabbath.

SATURDAY, JAN. 9.—Generally for the Larger Outpouring of the Holy Spirit, and the Revival and Extension of Pure Christianity throughout the World.

SUNDAY, JAN. 10.—Sermons: The Christian Church; its Unity, and the Duty and Desirableness of Manifesting it.

#### MEN WANTED.

CHRISTIAN women in large numbers are ready to engage in teaching the freed people of the South; but more men are needed, both as missionaries and teachers.

Hundreds of thousands of patriotic young men go into the army for very moderate wages. Will not Christian young men, professed soldiers of the cross, engage in the work of giving instruction to the colored people of the South, and especially to the colored soldiers, who, in tens of thousands, are offering their lives for the life of the country, and to put down the rebellion and slavery, and for whom teachers are asked?

We believe there are very many educated, Christian young men, whose duty and whose privilege it is thus to serve their God and their age, and that they can serve them in no other way so well.

A few practical farmers, also, who can teach letters, may find immediate positions of usefulness; but we want only those who are moved to the work by Christian love.

## CAPTAIN C. B. WILDER.

WE take great pleasure in transferring to our columns the following extract from the "Report of a Committee of the Representatives of New-York Yearly Meeting of Friends upon the Condition and Wants of the Colored Refugees." Captain Wilder is a member of the Executive Committee of the American Missionary Association, and volunteered to leave his mercantile business in Boston to go to Fortress Monroe to administer to the wants of the freedmen. Government conferred upon him the rank of captain, to facilitate him in his benevolent operations, and to secure his services as Assistant Quartermaster:

"We returned to Fort Monroe on the morning of twelfth month second, and occupied the rest of the day with our kind friend C. B. Wilder, who, for the sake of the poor and friendless, has for many months denied himself the enjoyments of home, in order to minister to their aid and protection. In witnessing the sound judgment, firmness and tact, yet the evident kindness with which he promptly disposed of the incessant applications of the colored people, we were forcibly struck with the value of his disinterested services—not less to the Government than to the subjects of his care. Hitherto he has devoted his time without pecuniary reward in this important but thankless office."

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 THE HOME MISSIONARY.

WE find in the December number of the monthly publication of the American Home Missionary Society some remarks on the necessary qualifications of missionaries, so applicable to missionaries and teachers of our Association, and indeed of all missionary boards, that we take pleasure in transferring the substance of them to our columns.

## Health.

The minister and teacher who is to engage in this department of Christian effort, needs to be a man of *sound body*.

## Practical Wisdom.

The Home Missionary needs to be a man of *good common-sense*, with aptness to teach. Knowledge is not sufficient; he must have a gift of wisdom—pure and peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

## Knowledge and Discipline.

The Missionary needs to be a man of *well-disciplined mind*, furnished for his task.

## Consecration.

Above all, the Missionary needs to be a man of *consecrated spirit*. Without this, all his gifts of bodily health, of sense and tact and knowledge and mental discipline, are vain. Unless he knows Christ, how can he communicate to others a knowledge of him? Unless he believes, how can he persuade? And unless he loves, what is his knowledge and belief?

## The Scope of the Work.

A missionary must be a Teacher—a Leader—a Social Center—a Founder, and a believer that there is no better sphere. There is no nobler sphere in all the world than that which is this moment open at the West. Territories that are fast peopling and rising soon to be States in this our glorious Union, are calling aloud for ministers of the divine Word. New States, in the first flush of young prosperity and with rapidly-increasing wants, press the same call with redoubled energy. States that have grown mighty appeal with solemn and tremendous emphasis to all children of God, to all believers in Christ, to all lovers of man, for reinforcements in the cause of human redemption and the triumph of the divine kingdom. There must be men who ought to heed these calls. Where are they? Who are they? *Will they go?*

The same can be said as truly and forcibly to missionaries and teachers who labor in foreign lands, and to those who labor among the freedmen of this land. The calling is noble and evangelical; the field is widening and the calls for laborers are increasing. We repeat, there must be men who ought to heed these calls, *those who have the qualifications described*. "Where are they? Who are they? *Will they go?*" We have many, but we need more.

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 THE DISCIPLE.

THIS is a quarterly religious paper, devoted to Christian principle, action, and estate, and edited by Rev. Enoch Mack, Harlem, New-York City. It is circulated gratuitously—the editor depending upon donations for its support. We have seen number seven; it is filled with excellent original and selected matter.

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 THE FREEDMAN.

THIS is a new monthly paper, issued by the American Tract Society, Boston, and is designed, as its name imports, for the ex-slaves in their position as free citizens. It is got up in good style, is edited by an experienced person, and is embellished with appropriate wood-cuts. We trust it will have a large circulation among the freedmen and their friends, as both of these classes are rapidly increasing.



**FREEDMEN.**

Letter from Mrs. James.

NEWBERN, N. C.

At the request of my husband (Rev. H. James) I venture to write you, relative to the most urgent necessities of the freedmen in this place.

Our greatest need is occasioned by the pressure of the small-pox in Newbern, where about half the blacks in this Department are congregated. We have more than nine thousand, while nineteen thousand comprise the total number under Mr. James's care. These are scattered in Beaufort, Plymouth, Washington, etc., etc.

In no other place than Newbern has this disease caused so much suffering. I quote from an official communication from the Medical Director of this district to Mr. James: "Every particle of the bedding and clothing of these patients is destroyed as a sanitary measure, and they are true objects of charity. During the next month we shall discharge in this way (naked) at least one hundred patients, and we can only look to you to find them clothing."

We have already furnished during the last few weeks supplies for more than a hundred patients. We have been doing this during all the summer, as we were able; but our supplies fall very far short of the demand. I have personally known of many families of slaves who, by patient labor, have made themselves very comfortable in rude houses, thus stripped of everything, their houses torn down and burned, and they leave the hospital enfeebled by a loathsome disease, with the one suit, which is all that we are able to furnish for so many people.

Of course, they come directly to this office, and while we welcome them, and are ready to give them sympathy, we cannot supply their wants. It is really needful that such persons from the infected districts should have at least *two* suits as a sanitary measure, as well as for decency.

At the Small-pox Hospital there has been great suffering for want of blankets, dress-

ing-gowns, wrappers for women and children, flannel shirts, shoes, (large sizes,) thick drawers for hospital use only. These latter could be used by convalescents, and retained for the next comers.

Hospital slippers are also needed; old comforters and quilts would do instead of blankets, but the latter are much better.

After this the families of the soldiers (black) claim our charitable aid. Many women have large families of children, and no way to earn any thing, or at best they can get a little washing. The Government rations to the families of soldiers is cut down to hard bread and salt beef. Of course, some of their earnings must be expended for food, and they must be helped to clothing for the present. I attend personally to the work of issuing supplies, and try to make every thing go as far as possible. The patience and long-suffering of these people are very touching. They expect to suffer, but hope their children will be educated and be "better off."

But my greatest discouragement in my work is lack of supplies. If, in any way, you can be instrumental in forwarding the articles which I name, I will pledge myself to see that they are faithfully used. If you could send any packages which I could apply to the use of the poor whites, it would be doing good.

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From Rev. E. J. Comings.

BEAUFORT, N. C., November, 1863.

I COMMENCE this, my first letter to you from the heart of rebeldom, under feelings of lively gratitude and praise to God for his goodness to me manifested in many ways. I am glad that my lot is cast where it is. I think I am in the right place, that God is with me, and that I see tokens that his work has already begun. I hope to see his salvation.

Beaufort is the summer resort of pleasure-seekers, and is, perhaps, as healthy as any place in the State. We have good air, fresh sea-breeze, and water better than in most places. I can see no reason why we

may not enjoy as good health here during the winter as anywhere else.

The freedmen among whom our lot is cast are of the *very best class*; so it seems. Most of them have always lived here, and have been so employed as to be brought into contact with the masters and their visitors, so that they are far more intelligent than those who come in from the plantations.

I see around me many large, noble men, of fine countenances. They stand erect, look bold and happy.

The women are inferior. They look comparatively abject, stupid, and dejected. Their eyes have lost their fire. The day of the Lord will doubtless reveal many a sad tale of shame and sorrow through which these hapless beings have passed.

As to our present comforts, we are supplied with almost every thing abundantly, except, of course, our *friends*, the treasures we have left behind. We occupy commodious, well-finished, and tolerably furnished rooms in an academy deserted by the rebels. Our rent will not be called for till after the rebellion has drawn its last breath, and our good old, generous Uncle Sam gives us protection in a land of enemies. Surely any traitorous arm that is raised against him ought to be smitten down by the sword of justice. But the best of all is yet to be told.

#### A Sabbath among the Freedmen.

Yesterday was my first. I can never forget it. It is a memorable day in my pilgrimage, so far as my own *feelings* are concerned, at least. Let me briefly review it. Sabbath-school at eight A.M. As we entered the church, we saw that some hundred and fifty of all ages were present, and were engaged in the work. They were singing, with full, clear voices, "*Oh! I am glad I'm in this army*"—a song most dear to my heart for its association with the past. My own dear boy, my angel Georgie, used to tune his bird-like voice with it, while he tarried with us. Then came the lessons. Each one had a book of some

sort—a primer, a spelling or question-book—and was trying to spell out the words. A few classes could read the Testament. The teachers were all blacks, but a short time since set free from the prison-house of slavery. A great many bows and smiles were given us as we entered. I sat down and surveyed the scene; called up the past, how the light of life had been withheld from these dark minds; the history of their wrongs; and then the wonderful event by which deliverance has come at last. I thought of the twenty-five years past of prayer and labor that the shackles might fall. Here I saw the answer. My heart was full. I could but bow my head, and give vent to my joy and gratitude in a flood of tears.

At eleven A.M. came my first effort to preach to them. They were earnest listeners. They understood, and the momentous truths of the glorious Gospel seemed to penetrate the hearts of many. In the afternoon we had a funeral sermon, by an ex-slave. I have heard many at the North not one whit better than that. It contained Gospel truth, uttered with vehement earnestness and deep feeling. It was, however, fragmentary, disjointed and jumbling, and uttered in the negro dialect. The house was full, and the feelings of the five hundred hearers ebbed and flowed with the speaker's. Toward the close he paid a touching tribute to President Lincoln for having made so many free, and called on the people to pray for him, that he may be strong to make them all free. Then he referred to those of us who had come to care for their souls, and to teach their children. "For dis very ting I now see and hear have I prayed and prayed a thousand time in the woods alone. It makes me tink o ole hymn:

'How blessed are our eyes,

Which see this heavenly light,' etc., etc.

He made an earnest appeal to the people to hold up our hands by prayer and earnest coöperation.

In the evening the house was again



crowded to overflowing. Some thirty soldiers present. After a short address to them and to the blacks, liberty to speak or pray was given. All were ready and in earnest. By invitation, six came forward, desiring the prayers of the church. I cannot read the heart, but I believe God was showing them their sins, and leading them to feel after him, if haply they may find him. Truly God was in the midst of us. At the close my hand and arm took such a shaking and squeezing as they never got before. Blessings, for coming to preach Jesus to them, were showered upon us, as if we had descended from some better world, and were ourselves something else than the frail flesh and blood that we are.

Thus ended my first Sabbath in Beaufort. I retired to rest, thankful for the past and hopeful for the present, and hopeful for the future. Will not our praying friends remember us and this people?

## VIRGINIA.

Letter from Professor W. H. Woodbury.

NORFOLK, NOV. 24th, 1863.

YESTERDAY I marched one hundred colored children into our new school-house, No. 2, on Queen street. Miss Taylor takes charge of one room, (of fifty,) and Miss Clark of the other. The other two rooms are not yet repaired, but we hope they will be soon. Government affairs are working well in the hands of General Barnes and General Butler. But "hear, O heavens! and give ear, O earth!" the shrieks and cries and dying groans! Slavery, with all her imps and ills, is going, is dying; it, oh! how hard!

The commission of which I wrote is at work. With Judge Underwood and Rev. K. Beecher, I went last evening around the residence of the A. A. G., and heard those poor fellows testify. They were sworn the first time in their life. And, oh! how heartily they kissed the book, some of them again and again, with the rapture of a mother on meeting her long-lost child. It might have excited a smile in some per-

sons, but I could but feel my eyes more than once filled with tears. They seemed to feel that the government and God and his holy book were with the black man. Our government is not content with giving us wood and coal, but it draws it for us. The big government wagons, drawn by good fat four-horse teams, went with coal to this house, to No. 23, to Church street school-house, to the church, and to Queen street school-house. If this continues, and I trust it will, if we do our duty here, we shall have all things and abound as to the means for doing the work needed.

Now let me say or repeat that if you can send us the *kits* and the leather, and the patches, we can not only turn them to good use, but it will give some dull-sighted eyes a clearer view of our work than they would otherwise obtain. Here (in this kind of work) "resistless-demonstration dwells."

Captain B—— gives us the use of a buggy and a government horse. We use it for all as we have need. I expected to drive often to the farms, but work has so multiplied hereabout, that I get but little time for any thing. Judge Underwood called on me on his arrival to hold court. He gives an encouraging account of his acts and intentions in regard to the Confederacy.

From Mr. H. S. Beals.

PORTSMOUTH, NOV. 30th, 1863.

At the close of another month I am happy to write you that we have still unmistakable signs that God is blessing our labors among the freedmen here. During the month now past, we have been teaching in the day and night schools, and in families, at least a thousand persons. Their anxiety to learn seems to increase, instead of flagging, from continued exercise.

There are several cases of remarkable progress and scholarship. After an experience of twenty years in the schools of Massachusetts and New-York, I must say that I have never seen such rapid advances made in reading and spelling as have been

made in this school. In addition to these encouraging facts, the blessing of God seems to be again descending on the people here. During the past week there have been three or four hopeful conversions, and on Thanksgiving eve more than thirty came forward for prayers. I can not describe to you what a glorious meeting we had.

There were bowed together at that altar, members of the school, children, mingled with aged men and women, asking the prayers of Christians, and breaking out at times in earnest prayer. And to make the scene doubly affecting, there, too, was the white soldier, bowed down side by side with them, crying earnestly: "God have mercy on me, a sinner." I felt that the millennium dawn was breaking. These people, unlike the children of Israel, murmur not at their severe trials, but seem willing to hear the voice of the Good Shepherd, and follow wherever he leads. There is a simplicity in their faith, truly beautiful; and when I hear them pray for us, as I frequently do, I feel that we are safe, environed by faithful watchmen, who know the Master better than we.

The Sabbath-school is large, numbering now six hundred or more every Sabbath. Nearly three hundred of them are now able to learn texts of Scripture, and this delightful exercise (the closing exercise of our school) is drawing in many adults; for they love to hear and repeat the words of Jesus. And our quiet work in the day and Sabbath-schools is putting our enemies to silence.

A week or two since a secesh lady came to the school to look for a girl. She was from Norfolk. A little girl, five years old, had hold of my hand at the time. So I told her to read to the lady while I found the girl. I also let them sing while she was talking to the girl at the lower end of the church.

A day or two afterward, the lady came back with four or five others, saying to me that she came for the purpose of hearing the children read and sing. I had, at the time, six of the class-rooms filled with about

fifty children each, and about two hundred above, in the body of the church. They staid an hour or more, visited all the rooms, heard the children sing, and many of them read and recite in geography. The lady remarked that the children read as well as her children did, who have been at school four years. At last she called for the little girl, five years old, who read to her on her previous visit, and again heard her read and spell.

This little girl (Georgiana Gaskins) I think is the most remarkable scholar I ever saw. She is five years and one month old—learned her letters last March or April—can now read without difficulty in the second and third Sanders' Reader, and can spell three or four hundred words correctly without hesitation.

I wish you could send me twenty barrels of clothing. The season is becoming inclement, and there are thousands here without sufficient clothing to protect them from suffering. I have yet two hundred children belonging to the school without shoes.

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Letter from Thomas P. Jackson.

NORFOLK Nov. 30th, 1863.

I AM now so much occupied, and so much distressed from my writing-table, that I seldom find time that I can write to you as I ought; but I trust you do not construe my silence into forgetfulness of you, or apathy in my endeavors to labor on our good work.

I have been to the Wise Farm, and yesterday found Mr. Bell had his Sabbath-school in operation, under considerable difficulties as to benches, but cheerfully on the part of Mrs. Bell and herself, and hopefully as to the number of his scholars. I take some blame to myself for scant accommodation and the non-completion of the school and meeting-house, the posts of which were set when I was with you last; but the fact is military calls for lumber have been so large and incessant, that we have not been able to finish houses enough to shelter the people coming here. Nearly five hundred have been thrown on our hands during the past week; and I am pleased to say, the colored regiment which helped them to freedom, brought in Major Burroughs,



guerrilla leader, who has been the head and front of all the troubles throughout this county. His capture will prove certainly a heavy blow to the "Partisan Rangers," and render our outlying plantations more secure.

This increase of freedmen renders more land needful for their occupation, and we shall pressingly feel the want of faithful and competent overseers. Can not we find young men, farmers, who, if unfit physically to enlist as volunteers in the army, would volunteer for a season's service on our Virginia plantations? Assuredly they would do much good to their country, and if conscientious, much for humanity. Can not they be found? I get replies readily from men who are willing to come as a money-making speculation, but this we do not want. Professor Woodbury tells me he has written to you on the same subject, and I add my little word of hopeful request. I am somewhat selfish in the matter also, for my labors as general overseer will be much lightened by having friendly agents; and I will promise—and faithfully to the full extent of my power perform my promise—to do all for the comfort and assistance of such overseers as you may send. I do not want old men, or extremists, either in creed or discipline; but young men willing to accommodate themselves to circumstances, without, however, compromising principle, and intelligent enough to adapt their cultivation to changed conditions of climate and seasons. Difficult men to find free to come here, you will say. DIFFICULT I grant, but I trust not IMPOSSIBLE.

I am myself only a looker-on now in the educational movement, but as it is truly said, "Lookers-on see the most of the game," I can truthfully say I see great and excellent effects. I look for a strong effort on our plantations by Mr. Bell; I think he is just the person to make his influence felt for good, and I know you will strengthen his hands.

The division of the year's crop will shortly place a large number of our farm laborers in a position to procure comfortable clothing, and I look for this to stimulate exertion on the part of others. God grant it may; and with the fervent hope that He will be with us, as heretofore, in our going out and coming in,

I am faithfully yours.

From Rev. J. P. Stone.

HAMPTON, Dec., 1863.

THEY (the sufferers among the freedmen) are daily becoming more numerous, and are being more and more thrown upon us. They doubtless deem us their friends, and fancy that we have it in our power to do them good whensoever we will. O that we had the wherewithal to keep a quarter of them warm these severely cold nights! Multitudes of them must suffer prodigiously for want of clothing and bedding, and we can not help it. They plead with tears, and our hearts ache; but what can we do? What is the little we have to give among so many!

## MISSOURI.

THE late reports of Rev. George Candee, Mr. J. L. Richardson, and Miss L. Hess, at St. Louis, show that they are laying foundations for enduring good among the freedmen and other colored people there. The movement suggested by Mr. Candee for a numerous class of the whites is very gratifying. From Mr. Candee's report we extract the following:

"I believe there is no class of human beings that develop faster, in every desirable sense, than these freed people. God's Spirit seems to have been with his providence, to prepare them for receiving and doing great good. No children learn faster, and but few so fast as these poor plantation children. Some of the older class will live and die in the wilderness, but nearly all the young have an instinct to be something.

"On entering the Sixth-street Hospital (colored) the other morning, I saw a tall, straight, well-dressed lady, with an empty basket on her arm. 'Who is this?' said I to myself. 'It must be one of God's noble women.' I had not seen her face, and as I walked hesitatingly toward her, I felt grateful to God for putting it into the heart of this probably rich lady to give of her abundance to the poorest of the poor. I was surprised to see a pleasant but shining black face, under a fashionable, well-trimmed bonnet. This made me more interested to know who she was, for I judged that instead of giving of her abundance she had been dividing her living with her poor people; so I cautiously inquired

of her, and to my utter astonishment learned that she was a 'contraband,' only a year from the pit of slavery. Her husband is a young boatman, earning fair wages, and she lives in honor and respect among her colored acquaintances.

### Schools.

"St. Louis ought to become a center of education for the colored people. Situated on the great natural artery of the continent, intercourse will be easy and spontaneous with the millions of freed people throughout the South and West. There will be thousands of colored children here, who should receive a Christian education to qualify them for teaching and leading their people. The colored people of this city ought to have a system of free and graded schools. They have four or five self-supporting schools taught by colored persons. Many of the pupils are slaves, the children of slave parents, who hire the time of their children, and pay their tuition, one dollar per month. Hundreds more would attend school, if they could go free of charge.

"Your Association might have established several mission schools, had it been possible to secure rooms for free schools. A superior free school would prepare the people to appreciate what we want. The Association may do untold good to the colored people by leading in their educational interests in this city. These interests should be identified with Christianity and be introduced through truly Christian schools.

"Here is also material for a colored mission church. If the Association could send some educated and enterprising colored man, he could soon build up such a church. Such a missionary could do more for the education of these people than any other agent.

"The establishment, also, of a mission church or churches among the whites, is of the greatest importance. Thousands of them do not attend church anywhere; many of them because of the expense, and the fact that they do not feel at home in the wealthy churches. If a suitable house could be furnished, *free of charge*, such a church would soon become self-sustaining."

Mr. Candee is urged by devoted and active Christians, who will coöperate with him, to enter upon the work of establishing such a Church. A large Sabbath-school, of nearly eight hundred scholars and fifty teachers of different denominations, now in

successful operation, may be the basis of the enterprise. Later he writes:

"The black law, preventing the education of colored persons is repealed, thank God, and now there is a fair prospect of our having a responsible School Board organized to establish free schools for the colored people of this city and county. This Board will have to be met by voluntary, and its schools must be supported by voluntary contributions until the State Legislature shall establish a school system for them and make appropriations. I shall encourage this Board to ask the American Missionary Association to commission missionary teachers for them and aid in their support. We hope that its operations will hasten legislative action in their favor. Some of the wealthiest colored men in the city are anxious to start such a system of schools for their people. One of them proposes getting up a school in his neighborhood, for one of our teachers."

### Summary of Letter from Mr. Richardson.

MR. RICHARDSON gives late and very encouraging information, corroborating much stated by Mr. Candee, with some other facts. He has spent a large amount of his time of late in visiting the whole colored population of St. Louis, the ministers, churches, and schools, and estimating the number of the freedmen, who are most settled with the other colored people, at ten thousand.

He states that four schools mentioned by Mr. Candee are of some years' standing, that they are taught by colored teachers, and are wholly sustained by the colored people. These schools it is felt should be encouraged by the American Missionary Association; it should aid the people in all their educational efforts, working in harmony with them, and establishing other schools. The higher free school just established by Mr. Richardson and Miss Hess will have intercourse with the other schools, and render to them an important service.

Consultations have been had with several ministers of the Gospel and other friends, who commend the plans and objects of our missionary and teachers; and the agents of the Switzerland Penny Society are kindly paying rent for schools and furnishing them books. Mr. Richardson states that applications for the establishment of other schools are made, and that no



life is manifested in the cause. He remarks: "I expect to be connected with three Sabbath-schools for the benefit of the colored people of the city. The field is large, and there is work enough to be done."

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## LOUISIANA.

Letter from Rev. S. G. Wright.

VAN BUREN HOSPITAL, }  
Nov. 16th, 1863. }

I HAVE only a little time this morning to write. I address this to you with the hope that it will answer the expectations of many others who are waiting for letters.

We stopped at Memphis, but found an order there, left by Supt. Eaton, to proceed to Vicksburgh. We arrived there Thursday evening, and remained until Monday. Miss Mitchell, Miss Childs, and Miss Johnston were all at the brick Contraband Hospital, all recovering from sickness, and will soon be able to resume their labors. We left Miss Baldwin there, with the expectation that she would go to Corinth. We reached Vicksburgh Thursday eve.

Early on Friday I sallied forth to find the Superintendent, Brother Porter, etc. By noon the ladies were at the Soldiers' Home, to which we were all kindly invited by the Matron, Mrs. Plumber, who gave me a home at Columbus last winter. Col. Eaton, kind and cordial as ever, recommended that we tarry awhile in the city, and labor with Brother Porter, who was just going into the Contraband Hospital, where he could usefully spend a portion of his time. He desired, however, that we should settle down on one of the plantations as soon as possible.

There are under the care of the United Presbyterian Church, some twenty missionary teachers in the city, directed in their work by Rev. Mr. Vannatter. Chaplain Locke, Brother Porter, and others, were busy making arrangements for them. The superintendent advised them to come to this point—to Milliken's Bend, etc.—to find places for labor on the plantations, but they hesitated through fear of guerrillas,

and finally declined altogether, leaving the city. The moment they did it, I proposed to take possession of the field. The Chaplain and Superintendent were much pleased with the proposition, and proceeded at once to make all the arrangements possible for our comfort and convenience.

We left Saturday, but did not reach the plantation until yesterday (Sabbath) noon. It is on the river, twenty miles up the stream from Vicksburgh, three miles below Milliken's Bend. The camp is controlled by a superintendent, assisted by two physicians and two other assistants. All received us with open arms. Two hundred colored people are permanently here, all living in the negro quarters. There are fifty or more very neat and substantial log-houses formerly occupied by the slaves. Four miles below us is Pawpaw Island, on which are one thousand freed people. All are exceedingly anxious that teachers should come there. It is not a plantation, but the people are chopping wood and building cabins.

Three miles above is Milliken's Bend. Near one thousand are there. Six hundred colored soldiers are on duty there. We have one company here. There is no building there for a school, but the military officers came down to see us last night, and said if we would come up and start a school, they would put up a building at once. I am going up this week to visit them. A chaplain is there who will do all he can to assist the teachers.

I must remain at these quarters on account of my health. We feel confident that the Lord directed us to this point. It is central, and I can visit other points and give advice and assistance as required. Our labors on a plantation are far more available than in a camp, though the number is much smaller. Our school will be permanent; the people are all in comfortable quarters, and can attend school at least once each day.

Col. Eaton is still General Superintendent, but Lieut.-Col. Thomas is acting superintendent of all contraband camps in this region. He is a *noble man*, full of kind and generous feelings toward all mission-

aries. He has furnished us with papers by which we can have rations, transportation, and quarters anywhere we may wish or need to go. I shall abide strictly by the direction and advice of the superintendents. They are all ardently engaged in the work, and know where we can all do the most good. Other missionaries, I find, are pursuing an independent course, but they are not wise in so doing.

There are *many* other points on which I should be glad to speak, but must defer that for the present. It ought to be known among the friends that there is a *dépôt* established at Cairo for goods sent to this region. All missionary boxes should be directed thus: For S. G. Wright, (or to any one else,) Van Buren's Hospital, care of Lieut. T. B. Gaddis, Cairo, Ill., and Col. John Eaton, Vicksburgh, Miss. Lieut. Gaddis will give free transportation to all. Friends must pay transportation to this point.

Soon after our arrival yesterday, the Superintendent called all together to introduce us. I made a short address, gave them some account of the anti-slavery movement from the beginning to this time. I was too hoarse to talk, but gave them some account also of the last meeting of our Association. When I closed, all, with a shout of applause, gave thanks to us and to God.

#### Noble Sentiment.

"We cannot afford to wrong any class of our people. One poor man, colored though he be, with God on his side, is stronger, if against us, than the hosts of the rebellion."—*Secretary Chase.*

#### The Army and the Negress.

"EVERYWHERE THE AMERICAN GENERAL RECEIVES HIS MOST USEFUL AND RELIABLE INFORMATION FROM THE NEGRO, *who hails his coming as the harbinger of freedom.*"—*Wm. H. Seward's Official Dispatch to Mr. Adams.*

#### Letter from Hon. I. Washburn.

WORCESTER, MASS.

MY DEAR SIR: Inclosed please find a check for \$500, being the donation which I recently made to the American Missionary Association. I doubt the wisdom of making the Association so much of a specialty as to withhold materially its appropriations from the various objects to which it has hitherto been committed. You will not secure so fully as you now do the co-operation of those whose sympathies are indispensable to success. I shall be much disappointed if the contributions are not large this year.

#### FINAL RESULTS OF THE WAR:

CERTAINLY we are in the midst of a war for freedom—the great, the grandest contest for human liberty which the human race has ever seen. I mourn over its sorrows. I grieve for the personal afflictions to which it gives inevitable occasion. Its money cost is nothing—a poor, degrading consideration. Cost what it will, if it beggars us into a nation of daily operatives, its glorious result will be cheaply purchased. It will leave us a free nation—a nation true to our solemn pledges to the world; true to the instincts of our nature and our descent true to our covenant with God. And we shall lift up a grander, nobler head beneath the sun and sky of our Father's dwelling from the humble abodes of honest, triumphant poverty, than we could ever have claimed in the palaces of ill-gotten luxury or disgraceful wealth.—S. H. TYNG, D.D.

#### RECEIPTS

From Nov. 1 to Nov. 30, inclusive.

##### MAINE.

Brunswick.	Rev. T. N. Lord,	\$5 00
Frankfort.	Dr. Ezra Manter, by James Allen,	30 00
Gardiner.	Cong. Ch. M. C. Coll., by A. Clark,	6 00
Kennebunk.	Charles Herrick,	2 00
Searsport.	J. Y. Baker,	1 00
Woolwich.	Cong. Soc., by Rev. T. N. Lord,	13 00

##### NEW-HAMPSHIRE.

Dover.	John P. Mellen, by O. Wyatt,	2 00
East-Sullivan.	DEA. CHAS. P. LOCKE, to const. himself L. M., by A. C. Ellis,	30 00
Fitzwilliam.	Ebenezer Potter,	5 00
Lancaster.	H. F. Holton,	1 00
Lyme.	Col. Anson Southard, \$200, by H. M. Clark, P.M.; First Cong. Ch. and Soc., \$14, by E. J. Lane, Treasurer,	214 00
Manchester.	C. B. Southworth,	20 00
North-Branch.	Mrs. S. P. Wallace,	5 00
Troy.	Levi Harris,	3 00
Winchester.	E. Lyman, by W. H. Guernsey, P.M.,	1 00

##### VERMONT.

Cambridge.	Mrs. Clark, by M. Safford,	1 00
Brookfield.	Jona. S. Perham, \$2.25, for <i>S. B. Fund</i> ; others, 75c.,	3 00
Fair Haven.	L. Reed,	1 00
Jericho.	Individuals,	5 00
Ludlow.	L. H. C.,	2 00
Middlebury.	Mrs. D. T. Robinson,	5 00
Royalton.	M. D. Follett, \$2; L. Follett, \$1,	3 00

##### MASSACHUSETTS.

Acton.	Cong. Ch., by Silas Hosmer,	12 00
Andover.	Calvin E. Goodell, by Wilder & Co.,	25 00
Ashburnham.	First Cong. Ch., by Wilder & Co.,	45 00
Ashby.	Chas. Brown, \$5; Jonas Patch, \$2; others, \$3, by Dr. J. S. Andrews,	10 00
Ashfield.	Second Cong. Ch., (additional),	2 00
Berkley.	First Ch. Contribution, by Rev. F. Davis,	36 75
Boylston Center.	Individuals, by J. C.,	1 00
Boxborough.	Evan. Cong. Ch., by Rev. G. N. Marden,	6 00
Brookfield.	Coll., by J. S. Montague,	57 00
East-Hampton.	Payson Soc., by Seth Warner, Treasurer,	165 75
Grafton.	Evan. Cong. Ch., to const. MISS JANIE WOOD, MRS. ELIZABETH PIERCE & HENRY FISHER, L. M's., by E. B. Bigelow, Treas.,	90 00



Proton. Union Ch., (bal.) by Rev. E. A. Bulkley,	\$2 25
Hampshire Co. "An Old Friend,"	340 22
Hopkinton. Cong. Soc. to constitute ERASTUS THOMPSON and SAMUEL CROOKS, JR., L. M.'s, by Rev. J. C. Webster,	77 10
Leominster. Evan. Cong. Ch., to const. REV. H. PARKER, A. G. RECKARD, and J. Q. A. PIERCE, L. M.'s,	95 00
Lunenburg. Evan. Cong. Ch. and Soc., by Wilder & Co.,	13 51
Lynn. Jonathan Batcheller, by Wilder & Co.,	50 09
Mansfield. Otis Allen, by Wilder & Co.,	8 00
Medway. Paul Daniel, \$2; Mrs. E. Clark, \$1,	3 00
Natick. First Cong. Ch. and Soc., to const. DR. IRA RUSSELL, L. M., by Wilder & Co.,	43 35
Newton Center. Cong. Ch., by Wilder & Co.,	117 01
Northborough. L. W., by J. C.,	50
Northampton. Mrs. F. E. G. Stoddard,	1 00
Norton. Trin. Cong. Ch., by Wilder & Co.,	11 19
Dakham. "A Friend," \$10; Perley Ayres, \$5; David Lovell and L. P. Lovell, \$4 ea.; James W. Packard and Edwin O. Lovell, \$2 ea.; H. P. Wright, T. A. Morgan and Mrs. W. Stone, \$1 ea.; A. S., 50c., to const. DAVID O. LOVELL, L. M.,	30 50
Princeton. J. B., by J. C.,	25
Southborough. Estate of Curtis Chamberlain, by E. D. Rockwood,	50 00
Shutesbury. Cong. Ch., by O. A. Clapp,	8 00
South-Boston. Estate of Sophia Mumford, Jeremy Drake, Executor, by Wilder & Co.,	500 00
South-Hadley. First Cong. Ch., \$27.50; A member of Mt. Holyoke Sem., by Miss Mary W. Chapin, \$3,	30 50
Springfield. Z. Ferre, by I. E. Bliss,	2 00
Stockbridge. Rev. J. Brewer,	2 00
Walpole. Mrs. K. Bassett, \$2; Mrs. L. Allen, \$1,	3 00
West-Boylston. Individuals, by J. Cooley,	1 25
West-Brookfield. A. C. Gleason and T. R. Gleason, \$5 ea.; H. O. Lamson, C. A. Tomblen, and Mrs. J. M. Fales, \$3 ea.; B. Barnes, A. Barnes, D. Bruce, N. Woodis, and H. Allen, \$2 ea.; E. Gilbert, G. Gilbert, Dea. B. Ellis, Dea. S. N. White, Mrs. E. Howe, Mrs. Thurston, Miss A. S. French, J. S. Gleason, and Mrs. Wm. Paige, \$1 ea.; others \$10.30, by A. C. Gleason, Treas.,	48 30
Westhampton. Cong. Ch., by Francis Loud, Treas.,	33 00
Westminster. Cong. Ch. and Soc., by D. W. Hill,	63 05
Whately. Mrs. David Sanders, \$30, to const. MRS. SARAH W. REED, L. M., by Lucy S. Sanderson; Mrs. Sophia Sanderson; \$1; Wid. S. S., 50c.,	31 50
Williamsburgh. Mon. Con. Coll. Cong. Ch., by W. E. Thayer, Treas.,	57 48
Vorchester. Hon. Ichabod Washburn, \$500; Union Ch. Coll., \$206.17, by P. L. Moen; Union Meeting Coll., \$56.32, by Rev. J. Blanchard; "Thank-Offering," \$4; Mrs. J. B. G., by J. C., 50c.	766 99

## CONNECTICUT.

Collamer. Rev. C. L. Ayer,	2 00
Heshire. Cong. Ch. and Soc., by J. A. Hitchcock, Treas.,	15 25
Fromwell. Jos. Williams,	1 00
Granby. A. L. Holcomb,	5 00
Hamwinton. David Birge, \$10; Henry G. Birge and Mrs. H. G. Birge, \$5 ea.; Horace Wilson, \$2; G. W. Catlin, \$1.03; J. Burden, Wid. H. Beach, and M. C. Woodford, \$1 ea.; others, \$2.07; Eighth District, \$11.25; Sixth District, \$5.25, by Ellis Burwell,	45 50
Hamington. S. Peck,	1 00
Hamington. T. Marble,	1 00
Hamington. Eliada Kilbourn,	4 00
Ham-Britain. Coll. Center Ch., for <i>Home M.</i> , by Rev. L. Perrin,	35 00
Ham-Haven. A. Townsend and family, \$25; B. P., 50c.; —, \$5; Miss E. Huntington, \$3,	38 50
Ham-Gilford. Mrs. L. M. C. and A. E. B., 50c. ea.,	1 00
Ham-Woodstock. Cong. Ch., by Rev. John White, to const. MRS. NANCY J. MASON, MRS. LUCRETIA VINTON and ELKANAH S. PENNIMAN, L. M.'s,	92 00
Hamwich. First Cong. Ch., (additional,) by L. A. Hyde, Treas.,	5 00

Stratford. Miss Mary Bronson, for <i>Indian M.</i> , by Harry Brownson,	\$15 00
Southington. Mrs. Sally Gridley, by Milo Blakesley,	10 00
Terryville. Milo Blakesley, \$30, to const. MRS. MARGARET BLAKESLEY, L. M.; others, \$35,	115 00
Waterbury. Cong. Ch., for <i>Foreign M.</i> , by D. Woodward,	84 10
West-Meriden. Coll. First Ch., by B. H. Catlin, Treasurer,	95 90
Woodbury. Judah Baldwin, \$30.50; R. J. Allen, \$5; Mrs. R. Mitchell, \$1.50,	37 00

## NEW-YORK.

Albany. Mrs. W. H. W.,	50
Auburn. L. Hoyt and N. Hoyt, \$3 ea.; D. Hoyt and S. C. Hoyt, \$2 ea.,	10 00
Ballston Spa. Mrs. Sarah Bronson, by Titus M. Mitchell,	25 00
Brookport. Mrs. Lydia Gifford, by S. S. Sheldon,	5 00
Brooklyn. Mrs. Lyman Gilbert, \$5; W. T. Dawley, \$5; Miss E. C. M., 25c.,	10 25
Deansville. Henry Goff,	7 50
Delhi Village. Presb. Ch., to const. REV. THEO. DORE F. WHITE, L. M.,	50 00
Dryden. O. Murdock, by Rev. A. McDougall,	2 00
Elbridge. John K. Richards,	10 00
Fowlerville. First Cong. Ch., by O. Sackett,	10 00
Fort Covington. Reuben Martin, (\$30 of which to const. MRS. RUTH PARKER, L. M.,)	100 00
Green Island. Miss M. J. B., by Rev. L. T.,	25
Gibsonville. "Friends,"	3 00
Harpersville. William Pike,	5 00
Homer. JOSEPH R. DIXON, \$29, bal. to const. himself L. M., by Z. Hannum; S. W. C., 50c.,	29 50
Keseesville. Marcus Barnes,	2 00
Kingsboro. DANIEL B. JUDSON, bal. to const. himself L. M., by Jesse Smith,	15 00
Lockport. Mrs. Esther Boyce,	11 00
Lima. Miss Delia A. Phillips, Grosfus Sprague, John Mosher, and A. D. Miner, \$5 ea.; Geo. Thayer, \$3; E. Salmon, \$2; individuals, \$1.06,	26 06
Marcellus. Cong. Ch., \$21, by Alfred Rockwell; S. P., 50c.,	21 50
Moriah. D. E. Sanford,	5 00
New-London. Ed. Doty and family,	3 50
New-Rochelle. Individuals, by Mrs. N. A. L.,	50
New-York. Dexter Fairbank, \$5; Broadway Tab. Ch., M. C. Coll., \$2 by W. B. Holmes, Treas.; individuals, \$1, by Rev. L. Thompson; Mrs. G., 25c.,	8 25
Oramel. By Rev. J. C. Richardson,	1 50
Penn Yan. "A Friend," to const. REV. FRED-ERICK STARR, JR., L. M.	30 00
Peterborough. Hon. Gerrit Smith,	500 00
Ransomville. John Powley, \$5; E. Powley, \$1,	6 00
Saratoga Springs. Aaron Hickok, \$10; N. Hickok, \$1; S. S. Hoyt, \$3; individuals, \$1.25, by Rev. L. Thompson,	15 25
Sodus. Mrs. A. Gaylord, \$1.50; Mrs. J. Rice, \$1.25; Dr. S. N. Gaylord, \$1.15; Mrs. M. L. Landon, \$1.10; A. Rice, \$1; others, \$1,	7 00
Troy. Individuals, by Rev. L. Thompson,	2 75
Williamsburgh. "A Friend," for <i>Mendi M.</i> , \$1, by Mrs. M. A. Crandall; R. G., 50c.,	1 50
Yonkers. Dr. Lee,	5 00

## NEW-JERSEY.

Irvington. Miss Rhoda Underwood, by Rev. A. Underwood,	15 00
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## PENNSYLVANIA.

Claysville. R. D. J.,	50
Maple Grove. Mrs. N. G. M.,	50
Meadville. W. F. Clark,	5 00
Russellville. J. Y. McNeill,	1 00
Titusville. H. G. Bates and H. B. Balch, \$1 ea.,	2 00
West-Alexander. Kenneth McCoy,	5 00

## KENTUCKY.

Mershon's Cross-Roads. R. S.,	50
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## TENNESSEE.

Nashville. Rev. D. Chapman,	5 00
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## NORTH-CAROLINA.

Newbern. Rev. J. P. H., \$0 50

## MISSISSIPPI.

Vicksburgh. J. W. Shaw, 30th Ill. Vol. Inf., 5 00

## OHIO.

Austinburgh. —, 3 00

Cleveland. Dr. M. L. Brooks, by Rev. A. D. Olds, 1 00

Edinburgh. Cong. Ch. and Soc., by E. Pearson, 8 00

Treas. Geneva. Mrs. H. Earl, \$1; E. A., 50c., by Rev. J. F. Boughton; Mrs. S. M. Gaylord, \$1; H. R. G., 50c., 3 00

Kelloggsville. Cong. Ch. of Monroe, by Rev. H. Jones, 8 00

Kingsville. J. Luce, \$3; Mrs. J. Luce, for *Mendi M.*, \$2; N. Wakefield, \$1; by Rev. H. Jones, 6 00

Ironton. J. Adeline Willson, 5 00

Mallett Creek. Peter Bowen, \$10; Cyrus Dunbar, \$5; Wm. Fitch and H. Lampson, \$1 ea., bal. to const. REV. L. W. BRINTNALL, L. M., 17 00

North-Benton. E. B. H., 25

Oberlin. Students' Miss. Soc., by J. H. Laird, 4 00

Paddy's Run. Legacy of Elizabeth Gwilym, deceased, by T. F. Jones, Executor, 20 00

Perry. Thomas Hickok, by D. L. Hickok, 5 00

Penfield. Cong. Ch., by Rev. J. H. Prentice, 2 25

Sandusky. First Cong. Ch., by L. H. Lewis, 10 00

Sheffield. John Day, by T. J. Keep, 3 00

Toledo. Dr. C. H. Harmer, by W. W. Williams, 5 00

Wakeman. Amos Pierce, \$150; Rev. H. S. Bennett, \$1, 151 00

## INDIANA.

Cynthiana. Union Ch. Coll., by Rev. Levin Wilson, 6 00

Evansville. Mrs. L. B. Harvey, 10 00

Grant. J. J. B., 25

Mt. Pleasant. M. E. Ch. Coll., by Rev. Levin Wilson, 6 50

## ILLINOIS.

Amboy. Mrs. C. H. Frisbee, 1 00

Chicago. Cong. Ch., Mon. Con. Coll., by J. C. Wiswell, Treas., 50 22

Elgin. Cong. Ch. Sabbath Sch., for *ed. of two children, Mendi M.*, by O. Davidson, 75 00

Lamaille. "Friends," by Mrs. E. S. Knight, 2 40

## MICHIGAN.

Albion. S. L. Barker, \$5; B. Van Ostrand, \$2, by Dr. E. French, 7 00

Ann Arbor. Isaac Elliott, \$10; J. H. Stevens, \$3; C. Branch, Monson Wheeler, and Mrs. W. S. Maynard, \$2 ea.; J. D. Baldwin, L. W. Bodwell, T. R. Howard, F. L. Stebbins, N. Carpenter, L. Mills, M. F. Collins, S. P. Mead, and Prof. D. Gee, \$1 ea.; others, \$5, to const. REV. ABRAHAM E. BALDWIN, L. M., 33 00

Edwardsburgh. First Cong. Ch., by Rev. S. Ottman, 10 00

Hillsdale. J. F. Douglass, 1 50

Hudson. P. Beason, by Rev. H. Judd, 1 00

Lambertville. R. Quelch, \$1; I. J., 25c., 1 25

Paw Paw. B. D. T., 25

—"A Friend," 400 00

## WISCONSIN.

Columbus. Uriah Davis, 100 00

Emerald Grove. Cong. Ch., by Rev. C. S. Shattuck, 5 00

## IOWA.

Muscatine. Jacob Butler, to const. REV. GEORGE CLARK, L. M., 30 00

## MINNESOTA.

Elk Horn. T. P. M., 50

## CALIFORNIA.

Cache Creek. Mrs. E. H., 35

## CANADA WEST.

Union. Thomas Neale, (\$50 for *ed. of two children, Mendi M.*), \$51

## ENGLAND.

Liverpool. Mrs. Anna Cropper, for *Mendi M.*, 35

Collected by Rev. D. R. Barker.

(\$96.88.)

## PENNSYLVANIA.

Cooperstown. Coll., 8

New-Hamburg. Bartlett Leonard and wife, \$17.50; Caroline and Samuel Beatty, \$17.50, 35

Nicklesville. Coll., 18

Rockland. Elihu Chadwick, \$10; Coll. at Freedom, \$7.50, 17

Salem. Coll. Free Will Bapt. Ch., 11

Sunville. Rev. G. M. Eberman, 2

West-Greenville. Gardner Bond, 2

Wilmington. Wm. Kirk and J. Young, \$1 ea.; J. McC., 50c., 2

— By James Barton, 25

— By Rev. E. Davis, 28

Received for Freedmen in Slave States.

(\$3,566.75.)

## MAINE.

Kennebunk. Charles Herrick, 1

Litchfield Corners. One bbl. of C., by Rev. D. Thurston, 4

Searsmont. Meth. Epis. Ch. S. S., 4

## NEW-HAMPSHIRE.

Amherst. L. and L. Melendy, 6

Wilton. N. W. Putnam, by Wilder &amp; Co., 6

## VERMONT.

Clarendon. Mrs. Nathan Smith and other Ladies, 2

Cash, \$2 and a bbl. of C., 2

Burlington. A box of C., by Leonard Marsh, 2

East-Orange. Benson Aldrich, 2

Newbury. Mrs. E. Scott, 1

Norwich. One box of C., by Mrs. S. J. Kellogg, 1

Randolph Centre. Two bbls. of C., by Betsey Nichols, 1

Rutland. Robert Barney, \$5; Miss Mary B. Barney, \$1.50, 6

St. Albans. One box of C., by J. H. Smith, 6

West-Randolph. Mary and Susan Albin, 1

## MASSACHUSETTS.

Acton. Cong. Ch., by Silas Hosmer, 2

Ashfield. Mrs. J. P. Clark, \$1; and a few ladies of Second Cong. Ch., a bbl. of C., 1

Barre. Mary M. Ainsworth, 2

Boston. Rev. T. R. Hawley and others, \$18.75; Broomfield-st. Meth. Ch., a bbl. of C., (val. \$31.25); Meth. Book Room, Hymn Books, (val. \$3.65), by James F. Sisson; G. C. Judson, \$5, 23

Brighton. "A. E. C.," 4

Brookfield. Contributions, by J. S. Montague, 2

Cambridgeport. Friends, a bbl. of C. (val. \$20) and cash \$2.50, by Mrs. Julia Bridges, 2

Conway. Contributions, by Rev. E. Cutler, 22

East-Hampton. Payson Ch. S. S., by S. Warner, Supt., \$11.32; Levi Parsons, a box of shoes, 11

Fitchburgh. C. C. Soc., six bbls. of C., by C. W. Carter, 4

Groton. Union Ch., \$47, by Wilder &amp; Co.; and three bbls. of C., by Rev. E. A. Bulkley, 47

Hampshire Co. "An old Friend," 750

Hanson. Joshua Perry, \$20; J. Hartt, \$1, by Wilder &amp; Co., 21

Haverhill. Freedman's Ass'n, a box of C., by Geo. S. Chase, 21

Newton. P. W., by Mrs. J. B., 21

Northampton. First Ch., by J. P. Williston, 167



Norton. Friends, by Miss A. P. Goodwin, two  
bbls. of C.

Pembroke. H. Dyer, by Wilder & Co., \$1 00  
Peru. Monica A. Bowen, 5 00  
Roxbury. Mrs. L. A. Reed, a bbl. of C. 5 00  
South-Hadley. "A Soldier," 5 00  
Stockbridge. Rev. J. Brewer, \$2; "Miss F. D. F.  
and a few Ladies," cash \$2 and a bbl. of C., 4 00  
West-Gloucester. A bundle of C., by S. Cole, 4 00  
Westminster. F. Lombard, 5 00  
Worcester. Mrs. Eliza Healy, \$10; Freedman's  
Relief Soc., three bbls. C.; "A Friend," by E.  
H. Sanford, \$1, 11 00

## RHODE ISLAND.

Slatersville. "B.," 3 00  
Westerly. Cash, \$1, and a bbl. of C., by Mrs.  
Wm. Maxon, 1 00

## CONNECTICUT.

Griswold. Rev. B. F. Northrop, 5 00  
Hampton. Cong. Ch., \$29.18, ack. last month for  
gen. purposes, should have been for Freedmen.  
Lyme. "S. L. H.," 1 00  
Meriden. Center Cong. Ch., cash, \$3.70, and a  
bbl. of C., by Rev. J. J. Wooley, 3 70  
New-London. Geo. M. Congdon, 2 00  
New-Haven. Ralph Tyler, a box of shoes, (val.  
\$60); two boxes of C., by Ralph Tyler.  
North-Guilford. M. B. Bartlett, D. L. Bartlett, A.  
E. Bartlett, and J. Bartlett, \$1 ea.; M. F. B., 50c., 4 50  
Orange. Two bbls. of C., by Mrs. E. O. Prudden.

## NEW-YORK.

Ballston Spa. Mrs. E. Pardee, by T. M. Mitchell, 1 00  
Bainbridge. James Benton and Amanda Benton,  
\$5 ea.; B. C. Brown, \$3; L. Norton, H. Scott,  
D. Thomson, W. Graham, R. Kirby, and J. Bush,  
\$1 ea.; others, \$6.75, 25 75  
Brookport. "Ladies," by L. H. Sheldon, a box of C.  
Brooklyn, E. D. South 4th st. Presb. Ch. S. S.,  
three bbls. of C., by G. W. Edwards, Supt.  
Camillus. Miss Mary E. L. Henry, by Rev. E. R.  
Davis, 3 00  
Champlain. Lorenzo Kellogg, \$10; Mrs. C. M.  
Moore, a box of C., 10 00  
Cortlandt Co. "A Friend," 50 00  
Deansville. Henry Goff, 7 50  
East-Leon. Wm. B. Waldron, 5 00  
Franklin. Coll. Union Meeting, by B. Bowers, 16 75  
Hibsonville. "A Subscriber," 10 00  
Jouvenneur. Mrs. Eli Mix, \$3.50; individuals, a  
bbl. of C., 8 50  
Greenwich. Cash, \$5; and two bbls. of C., by  
Rev. C. B. Smith, 5 00  
Greenville. A bundle of C., by M. Hickok.  
Hamilton. Anti-Slavery Union, cash \$8 and a bbl.  
and box of C., by A. S. Foote, Sec., 8 00  
Ioneoye. "The People of H.," two bbls. and one  
box of C., by C. F. Wilbur.  
Knowlesville. Dea. Wm. Knowles, by Rev. R. S.  
Egleston, 25 00  
Lima. Cash, \$2; and two bbls. and one box of  
C., (val. \$100), by Alexander D. Miner, 2 00  
Le Roy. Mrs. A. Brewster, 5 00  
Larcellus. Mrs. L. Hemenway, bal. to const.  
JOHN M. HEMENWAY, L. M., 10 00  
Le-York. H. C. Leumas, 10 00  
Lehigh River. Hugh Smith, \$20; E. G. Peck, \$5;  
S. S. Spicer, \$1, 26 00  
Lehigh Centre. Ladies' Benev. Soc., cash, \$5, and  
a box of C., by Mrs. C. W. Bathrick, 5 00  
Philadelphia. Walter Colton, 2 10  
Lehigh. BRADFORD KING, to const. himself  
L. M., 30 00  
Lehigh. "A Friend," clothing, (val. \$4), by  
Rev. A. Downs.  
Lehigh Springs. Rev. L. Thompson, \$10; Miss  
M. J. Woodbridge, \$5.25, by Rev. L. Thompson, 15 25  
Lehigh. Rev. I. Nason, \$5; others, \$1.20, 6 20  
Lehigh-Bloomfield. "Friends," by Dr. Wm. F.  
Sheldon, 5 00  
Lehighburgh. Individuals, by Mrs. M. A. C., 1 25  
Lehigh. John Olmsted, a box of spices, etc.,  
(val. \$10).  
— "A Friend of the Poor," 80 00

## NEW-JERSEY.

Newark. Samuel P. Smith, by Miss Emily Gill, \$50 00  
Scotch Plains. Collected by Belle F. Jones, \$2;  
Mrs. A. C. L., 25c., 2 25

## PENNSYLVANIA.

Clark. Samuel Webster, 20 00  
Independence. Joseph C. Gist, by T. McCleery, 5 00  
Russellville. Coll. by Mrs. J. Y. McNeil, 5 00  
West-Alexander. THOMAS MCCLEERY, \$100, to  
const. himself, MRS. SARAH D. MCCLEERY,  
and REV. SAMUEL A. MCLEAN, L. M.'s; Dr.  
R. Davidson, \$10; I. McCleery, \$5.50; E.  
Brownlee and A. McCleery, \$5 ea.; James Ely,  
\$4; H. Giles, \$3; Rev. Samuel A. McClain, \$2;  
cash, \$1, 135 50  
Wilkesbarre. Colored Sab. Sch., by W. C. Gilder-  
sleeve, 20 00

## MARYLAND.

Baltimore. Martin Hawley, 100 00

## DISTRICT OF COLUMBIA.

Washington. Corp'l Geo. Marsh, 2 00

## WEST-VIRGINIA.

Bethany. JOHN ATKINSON, \$30, to const. him-  
self L. M.; Wm. Atkinson, \$10, 40 00  
Dallas. L. A. Clemmens, by T. McCleery, 1 00  
Ohio Co. David Atkinson, \$10; I. D. Whitham  
and I. R. Patterson, \$5 ea.; Samuel Buchanan,  
\$3; Alex. Orr, \$2; C. Orr, J. Buchanan, W.  
Trusell, Mrs. E. Williams, H. Buchanan, A.  
Lample, I. Lample, S. A. McCaslin, W. Hosack,  
R. Hosack, M. A. Hosack, E. Orr, C. R. McCaslin,  
N. F. Orr, W. McCaslin, S. Dinsmore, I. M. Bell,  
T. Orr, I. D. Maxwell, R. Erskine, M. E. Hosack,  
Miss L. Gillfillan, Mrs. E. B. McCaslin, R. C. Er-  
skine, and Mrs. Mary McCaslin, \$1 ea., by Thomas  
McCleery, 50 00  
Valley Grove. Peregrine Whitham, by Thomas  
McCleery, 12 00  
West-Finley. John Sprouls, \$5; G. Carol, Rev. A.  
W. White, and I. B. McGuire, \$1 ea.; others,  
\$2.25, by Thomas McCleery, 10 25  
West-Liberty. John Beck, by T. McCleery, 5 00

## OHIO.

Amherst. Cong. Ch., by H. C. Hitchcock, 12 25  
Farmington. One bbl. and one box of C., by Mrs.  
O. A. Page.  
Huntington. Ch. Contribution, (of which ED-  
WARD WEST \$30 to const. himself L. M.), 40 90  
Kelloggsville. Cong. Ch. of Monroe, by Rev. H.  
Jones, 8 00  
Madison. E. M. Ensign, 10 00  
Mansfield. Franklin Society of the M. E. Ch., by  
Rev. J. A. Kellam, 12 15  
Mt. Vernon. George Stewart, by Wm. Turner, 10 00  
North-Bloomfield. "A Friend," 5 00  
Spring Mountain. S. Anderson, 1 00  
Troy. Rev. S. B. Smith, 1 00

## INDIANA.

Union City. Mrs. C. R. Commons, 5 00  
Wabash. Mrs. Mahala Bowman, by Rev. Geo.  
Richey, 5 50

## ILLINOIS.

Canton. J. W. Newell, 20 00  
Lamolle. Friends, by Mrs. E. S. Knights, 3 60  
Mendon. NELSON BURTON WEED, \$30, to  
const. himself L. M.; Cong. Sab. Sch., \$4, by L.  
A. Weed, 84 00  
Peru. J. H. McMillan, 10 00

## MICHIGAN.

Detroit. H. Hallock, 10 00  
Howell. Cong. Ch., by E. F. Gay, Clerk, 10 00  
Laphamville. J. Norris, Rev. J. Ballard, G. Hut-  
chins, Rev. I. Barker, Wm. Jones, J. Watkins,  
and O. F. Hyde, \$1 ea.; others, \$4, 11 00  
— "A Friend," 400 00

## IOWA.

Danville. Mrs. Harriet Huntington,	\$10 00
Gaston. R. S. and Cynthia Williams,	10 00
Muscatine. Jacob Butler and Mrs. Esther Butler,	20 00
\$10 ea.,	

## MINNESOTA.

Austin. Oliver Hitchcock,	5 00
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## CANADA WEST.

Union. Thomas Neal,	10 00
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*Collected by Rev. J. P. Bardwell.*

(\$732.46.)

## NEW-HAMPSHIRE.

Portsmouth. I. Stills,	1 00
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## MASSACHUSETTS.

Northborough. Coll. Union Meeting Cong. Ch.,	
\$24; G. C. Davis, \$1,	25 00
Shrewsbury. Cong. Ch.,	57 00
Southborough. Rev. L. H. Sheldon,	1 00
Westborough. Coll. Union Meeting Bapt. Ch.,	
\$27.92; Abijah Wood, \$25; A. J. Burnap, \$5;	
C. Whitney, \$2; E. Brigham, S. Walker, A.	
Harrington, and E. Demond, \$1 ea.,	63 92
Worcester. H. C. Fay,	1 00

## CONNECTICUT.

Greenville. Samuel Prentice, \$30; F. W. Carey,	
Dea. S. Morey, C. Clark, and W. Bilss, \$3 ea.;	
C. D. Browning, C. Palmer, and Jas. Brady, \$2	
ea.; A. Bothwick, J. Lindsey, Mrs. M. C. Thayer,	
W. F. Clark, J. G. Hathaway, C. W. L. Tubbs,	
O. B. Lee, J. Wilber, Mrs. Polly, Mrs. Kimball,	
"A Lady," Mrs. Torrence, and Mrs. Stevens,	
\$1 ea.; others, \$16.35, (\$30 of which to const.	
JOHN PARKER, L. M.); eight bbls. of C., (val.	77 35
\$160.)	

Hanover. D. A. Allen and wife, \$4; Coll. at	
Prayer Meeting, \$1.83,	5 83

Hartford. William L. Collins, for <i>General Pur-</i>	
<i>poses</i> , \$20; Dea. M. Lewis, \$10; L. Barbour,	
\$5; W. L. Hunt, \$3,	38 00

Mansfield Centre. T. Merrick and A. Merrick, \$3	
ea.; J. L. Hinckley, \$2; G. F. Swift and B.	
Swift, \$1 ea.,	10 00

Norwich City. Estate of Jane Clark, by George	
Coit, \$200; Sachem-st. M. E. Ch. Coll., \$12.34;	
George Pierce, Dea. B. W. Tompkins, and O.	
Gager, \$10 ea.; Mrs. S. Higgins, Mrs. Chas.	
Lee, Chas. Lee, and C. Johnson, \$5 ea.; D.	
Huntington, \$4; E. Edwards, for <i>General Pur-</i>	
<i>poses</i> , \$3; W. H. Jennings and James Lane, \$2	
ea.; R. M. Haven, Miss Lee, and L. Edwards,	280 34
\$1 ea.; others, \$4,	

Norwich Town. H. F. Rudd, \$10; M. Pierce, \$6;	
D. W. Coit, T. F. McCurdy, Mrs. D. F. Gulliver,	
Amos King, and C. J. King, \$5 ea.; Dea. E. H.	
Mansfield, \$3; Dea. S. Case, G. Fuller, Mrs. A.	
King, and Dea. L. A. Hyde, \$1 ea.; others, \$2,	50 00

Williamantic. Cong. Ch., for <i>General Purposes</i> ,	
\$25.26; J. H. Holland, C. L. Battum, and Rev.	
S. G. Willard, \$5 ea.; J. Tracy and T. R. Cong-	
den, \$3 ea.; W. C. Gilson, \$2.25; W. P. Aber-	
nethy, S. S. Parker, E. Williams, and H. H. Fitch,	
\$2 ea.; A. H. Fuller, E. P. Williams, M. Johnson,	
N. A. Stearns, J. Brown, J. Waldon, J. H. Camp-	
bell, G. B. Hamlin, G. H. Perrinton, Dea. N.	
Andrews, J. Avery, E. B. Sumner, E. P. Brown,	
L. Conant, M. E. Fitch, Z. C. Hartshorn, G. V.	
Alpaugh, A. Clark, H. Conant, M. G. Clark, H.	
Boss, W. McIntyre, E. Hall, J. A. Clark, H. D.	
Perkins, Mrs. A. M. Barrows, Mrs. A. G. Wil-	
liams, E. Perkins, O. B. Lyman, L. Carpenter,	
G. H. Afford, Mrs. Chas. Lyon, Wm. Riddle, O.	
S. Remington, A. Marcy, Mrs. H. Royce, and	
Mrs. J. W. Leonard, \$1 ea.; others, \$2,	95 51

Windham. Cong. Ch., for *General Purposes*,  
\$24.51; Dea. Wm. Swift, \$2,

*Collected by Rev. J. G. Brice.*

(\$163.70.)

## OHIO.

Bellbrook. Daniel Holmes, (\$25 of which for  
*Foreign M.*, and \$5.50 bal. to const. REV.  
ELIJAH COATES, L. M.)

Washington. Jeremiah Hopkins, James Allen,  
and Curran Millikan, \$5 ea.; Mrs. R. P. Van-  
deman, \$3; J. L. Vandeman, \$2; I. C. Vande-  
man, and T. G. Boyd, \$1 ea.; David Rogers,  
Joseph Bybee, and John Johnson, \$5 ea.; J. W.  
Black and Geo. Bybee, \$2 ea.; others, \$1.70,  
Bloomingsburgh. John Parker, (\$10 of which for  
*Foreign M.*,) \$20; Geo. Stewart, Alexander  
Manary, and Geo. S. Fullerton, \$5 ea.; D. E.  
Boles, \$3; cash, \$2; Rev. J. M. Gillespie, \$2;  
Mrs. Jane Stewart, \$1.50; Mrs. Jane Stewart,  
Sen., A. Steele, R. Steele, W. R. Steele, M. Steele,  
Dr. H. C. Stewart, C. E. Stewart, J. Laird, T. J.  
Smith, J. Larrimer, T. F. Parrett, G. Gillespie, J.  
Stitt, W. Pinkerton, J. Dunlap, H. Larrimer, J.  
M. Edwards, J. Gunning, W. D. Gibson, and J.  
Larrimer, \$1 ea.; others, \$7.50; with donations  
from Washington to const. REV. J. M. GILLES-  
PIE, ELDER THOMAS LARRIMER, and GEO.  
S. FULLERTON, L. M's.,

*Collected by Isaac How.*

(\$63.43.)

## NEW-YORK.

Ashford. B. A. Lowe, \$10; Lawrence Weber,  
\$4.50; T. Pierce, \$1; others, 75c.,  
Boston Corners. Edward Churchill, \$5.50; L. A.  
Needham, \$1; others, \$1.75,  
Collins. L. B. Piersons, S. Wing, and J. Wilber,  
\$1 ea.; others, \$1.90,  
Concord. Individuals,  
East-Concord. Freewill Baptist Ch.,  
East-Ohio. Union Coll., \$10.53; Free Meth. Ch.,  
\$4.50,  
Gowanda. Sab. Sch. Concert, \$1.38; Free Meth.  
Ch., \$1.35; E. W. Henry, \$1; others, 45c.,  
North-Collins. Individuals,  
Springville. Michael Smith, \$3; P. H. Warner,  
and Mrs. Jos. Harkness, \$1 ea.; others, \$2,

*Collected by Rev. James McFarland.*

(\$85.05.)

## PENNSYLVANIA.

Barrington. I. P.,  
Beaver. Rev. W. G. Taylor,  
Canonsburgh. S. R. Cook,  
Clinton. Geo. Burns, H. Barton, M. T. Armor, J.  
Henry, Rev. W. Hunter, and Mrs. S. Hunter, \$1  
ea.; others, 50c.,  
Cross Creek Village. Oliver P. Cook,  
Frankfort Springs. Robert Cooley, \$2; M. T., 25c.,  
Green Garden. G. F. Todd, \$1; other, \$1,  
Holt. Individuals,  
Hookstown. Samuel McLaughlin and Joseph  
Cain, \$2 ea.; J. McFerran, Miss E. Lawrence,  
and Rev. R. S. Morton, \$1 ea.; others, \$3.50,  
McClary. D. S.,  
Murdockville. D. Anderson and J. Wilson, \$1 ea.,  
others, \$1.50,  
New-Sheffield. D. Patten and R. Duncan, \$1 ea.;  
others, \$4.25,  
Seventy Six. M. A. S.,  
Shousetown. J. J.,

Total, \$9,654

LEWIS TAPPAN,  
Treasurer.